Certeyn Meditations, and thinges to be had in remembraunce, and well considered by euery Christiã, before he receiue þ Sacrament of the body and blonde of Christ.

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BRITISH MUSEUM

FIrst it is to be noted, that all Sacramentes aswell of the olde lawe as also of the newe lawe: were instituted and ordeyned of God to put vs in remembraunce of his most louing benefites and most mercifull kyndnes shewed and done vnto vs. Which benefites, these sacramentes thorough gods worde doe offer vnto our mindes and not to our senses and we receyue the said benefites by faythe, into oure soules, and not wyth our senses into our bodyes. Sacramētes be of such cōditions and nature, that they haue in them two thinges to be considered, the one is an outward visible thinge which perteyneth vnto the bodyly senses and is also receiued therby. The other thing is not perceyued nor receyued wt any bodily senses, but as a pure and mere spiritual thing, a bene-

fite done by God vnto mã, pertey-
nyng only vnto the soule, whyche
spirituall benefite is geuen & done
by god vnto man: because it shold
be had & reteyned in cõtinual me-
moryе of the chrystiã man. These
outward & sensible thynges, were
instituted and ordeined to sygni-
fie & represent the same, hauing
in nature a propertie and condi-
cion somewhat cõformable & lyke
to expres, and represent the thing
which thei declare and singnifie.
As bread hath a natural properti
to fede, cõfort, and sustain the na-
tural body: so Chrystes body betrai
ed and his bloud shed for the re-
mission of our sinnes: feadeth, cõ-
forteth, and susteyneth, the soule
of the chrystian man, brought in-
to greate feare and sorowe, with
the sight of the multitude and
greuosnes of his sinnes. Which
hungreth and ernestlie thyrsteth
for

for the iustice of God, and remissi-
on of hys sayed synnes. And if
these thynges be well noted and
pondered, it wyll cause to cease
contencion moued about the ma
ner of receyuyng of the sacramēt
for all christean mē muste conde-
scend and agre, that euery fayth-
full Christian, (thorough Gods
word in ỹ sacramēt, dulie to him
exhibited and ministred, doth eat
and receyue bi faith in Gods pro-
myse, Christes flesshe and drync-
keth his bloude. So that ỹ thing
is not in contencion. Whether
we eate Christes flesh, or drynke
hys bloude or no in ỹ Sacramēt
but the forme & maner of eatyng
Christes flesshe and drynkyng his
bloude is in cōtēciō. For some of
the clergie striue stowtly, and tea
che vngodlie that we should eate
and receyue Christes natural le-
bodye wyth our teth, drynke and

swallowe hys bloude wyth oure mouth and throte affirming veri grossely Christes natural bodie so to be naturally reallye, and bodeli present, in the sacrament therof, and that euerie man whych receyueth the sacrament, receyueth also the natural bodie of Christ: be he neuer so wicked & vnfaythful. An other sort of teachers, preach, ẏ receiuing of the sacrament, with our mouth and chewing it wyth our teth: we eate not nor receyue Christes natural bodi: and drinking and receiuing the wine with our lippes & throt, we drink not Christes bloude, except we faithfully and constantlie beleue Christes bodie to be betrayed for vs: and his bloud to be shed for ẏ remission of oure sinnes, For the mouth (saye they) receyueth not nor tasteth, anie other thing then breade and wyne. But Christes bodie

body slaine & his bloud shed for the remission of our sinnes (which is the spirituall gyfe and grace of God geuen to vs in the sacrament) the soule eateth and receyueth by fayth to his great spirituall comfort, cõmoditie, and profit: and the mouth: cannot receiue, nor tast it. For cõfirmation wherof, they say that man consisteth and is made of a bodie and of a soule, the bodi is a natural and a materiall substance, which is fed with natural and corporal sustenaũce, & norysshement. And the soule of man, (which we cal the spirit & mynde) is a spiritual substaũce which cã not eate nor receiue anye bodelie meat & sustinaũce. For the soule being a spiritual substaũce, hath no teth mouth nor stomacke, to receyue or degest anie suche bodelie sustinaũce, for that which entreth into the mouthe defileth not the

soule(which is in the inward mã) saith Christ. So in lykewise, that whiche entreth into the mouthe profiteth not the soule (beyng the inward man) which cãnot receiue it So that the sacrament, which (ỹ vngodlie sat) bi vertue of gods word spoken by the priest, is turned into the natural, reall, and corporal bodie of Christes natural substaunce, leauyng ỹ nature of bread, is yet such a natural substaunce that cãnot enter into the spiritual soule, by bodelie eatyng and receyuynge therefore with ỹ mouth. For our soule is norished fed, & liueth bi the spirit of Christ and not by the bodelie eatyng of his body with our teeth. For in ỹ maner of eatinge with the teeth, Christes flesh profiteth not (saith Christ) It is his holy spirit that quickeneth and maketh vs aliue, for spirit liueth not but bi the spi-

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rit of Chriſt. For whoſoeuer hath the ſpirit of Chriſt, ỹ ſame is Chriſtes ſaith Paul And as touching this bodeli eating of Chriſtes bodie, with the teeth of men, it differeth not from the fond & vngodli opinion of the Capernaites rehersed in the .vi. of Jhon. Which hearyng Chriſt ſay: I am ỹ bread of lyfe and the bread which I wil geue you is my fleſhe. And further he ſayd, excepte you eate my fleſh, & drink my bloud you ſhal not haue life in you. They ſayde, this word and ſaying is veri hard Who can heare hym: how can he geue vs his fleſh to eate? For thei thought that he woulde haue geuen vnto thē, perceles, and gobbettes of hys natural, and bodily fleſh to eate with their teeth, and to haue let out part of hys naturał bloud for them to drink. Euē lyke as ſome of our clergie groſe

lie

lie (and no lesse fondlie) imagyne and without any feare of God, or worldlie shame preache, the same And although Christ louyngly, myndyng and wyllyng to teache them, the profitable and spiritual eatyng and drinkyng of his flesh and bloude, sayde: doo these my wordes offende you? what and yf you shall see the sonne of manne al cēde where he was before? The spirit quickneth, the flesshe profiteth not. Yet this his answer, did nothyng teach theym the godlye and spiritual eatyng & drinking of his naturall flesshe and bloude because as Christ sayd there were som of them which did not beleue So that without true belefe no
Iohn.vi. man can eate Christes flesshe and drinke his bloud, and then he eateth and drynketh it spirituallie to his godli profite. Also if the sacramēt be turned into Christes

natural

tural and real bodie(as the most part of oure clergie vntrulie do preache, & teache.) then it weare also reson, that the same natural and reall bodie should also be receiued and perceiued with our sēses. For Christes natural bodie al though it be nowe glorified and immortal, yet it is not so spirituall that it is inuisible, and that proued Christ, when after his resurrectiō he appered vnto his dis ciples, saiyng. Fele and se a spirit hath not flesche & bones, as you se me haue. Wherfor doubtles if his real, and natural bodie, were corporally present in the sacramente it sholde be both felt, and sene. Because selynge, and feinge, be two naturall properties, declared by Christ, whereby a naturall bodie is perceiued and knowne to be visible and to occupie place. For as saint Augustine sayth to Darda num Luke. xxiiii

num. That doubtles Chriſtes na
tural bodie is in heauē. For ſaith
he, take from bodies the roume &
ſpace of places: and they ſhalbe
no where, and if thei be no where,
thē thei ſhall not be. Wherfore, if
his naturall bodie were in the ſa
crament: it muſt nedes occupie
roume and place in the ſacramēt,
Hebr.iiii. euen aſwell as it doth in heauen
or aſwell as anye other naturall
ſubſtaunce occupieth place. And
thē Chriſtes bodie, beyng and oc
cupiyng place in heauen: cannot
alſo in one tyme, occupie place in
the ſacrament. For hys naturall
bodie cannot occupie two places
bothe at one tyme. For Chriſt is
like vnto vs his reaſonable crea
turs in allthyngs (except onlie
in ſyne) But our bodies after our
reſurrection ſhalbe viſible: where
fore doubtles Chriſtes bodie ſhal
alſo be viſible, wherſoeuer it be
preſēt.

prefect. Or elese he hath no natu-
ral bodie But a shadow, or fanta
sticall bodi which is Marcians-
heresye. Christ also saith, you shal
haue poore folkes alweis with you John.xvi.
but me you shal not haue alwais
wyth you. Also Jesus knowynge
that his howre was come, that he
should go to his father. How shal
he go to hys father (excepte in his
humanitie) which euer was pre-
sent with his father in hys God-
head? Also S. Peter in the Actes Act.iii.
sayth, repent and turne you, that
your synnes may be done awaye.
That when the tyme of rest shall
come from the syght of the lorde,
& he shal send him which is prea-
ched vnto you Jesus Christ, whō
the heauens must receyue, vntyl
all thynges whiche were spoken
bi the mouth of the prophetes be
fulfylled. Also Paul sayth, as of-
ten as we shall eate of the breade i. Cor.xi.

and

and drynke of the cuppe, we shall shewe the death of the Lorde vntyll he come, whiche wordes (vntyl he come,) declare to be spoken of one that is absente, and not of one that is presente. Wherefore, doubtles Christes naturall body is absente, in heauen, and not present in a corporall presence in the Sacrament of the aultare: which is no dyscomefort, nor hurte to vs, that hys naturalle bodie is presēt in heauen. For as the sone in sommer whē he is most highest and distant from vs worketh in the earthe most effectuoustli, and yeldeth hys vertue most feruentlye and aboundantlye vpon all earthelie thynges: so in likewise Christes natural bodie although he be in heauen most distaunt frō vs, yet not withstanding he worketh in hys people most effectuouslie & geuethe hys grace most

abun

abundauntli to vs as he himselfe
wyttenesseth to hys apostles sai-
yng, it is expedient and necessarie
that I go from you to my father. Iohn.xvi.
For yf I shoulde not goo to my
father, the hollye ghoste shoulde
not be sent to you. Therfore seing
that so many holi scriptures wyt
nes that Christes naturall bodye
is in heauen and also that it is
no dyscõmodie nor hurt to vs ꝯ
it so be I trust euerie good christi-
an man, wyll holde hym content
and satisfied. And on ꝯ other par
tie yt we shoulde graunt christes
naturall bodie weare so presente
in the sacrament that the breade
were chaunged into hys natural
bodie and the wyne into hys na-
turall bloude leauynge ꝯ nature
of bread: then bothe the godlie ⁊
wycked, the faythful and also the
vnfaythfull should eate Christes
naturall bodie ⁊ drynke hys na-
turall

turall bloude which is agaynste all the aunciente wryters, that make a diuersitie betwyxt, the eatyng of the sacramēt, & the receyuing of the thynge represēted by the sacrament. The godlie and ꝑ vngodlie receyue the sacramente saye they, but the thynge represented in and bi the sacramēt, which is Christes bodie broken and his bloude shed out for the remission of our synnes: no man cā eate excepte the faytheful by fayth. Also Christ saythe that he is the bread of lyfe whych came from heauen, yf a mā eate of that bread he shall lyue euerlastynglie. And he that eatethe my fleshe and drynkethe my bloude, hathe eternalle lyfe. Whych wordes cannot be verified nor trulie spoken of the eating of the sacramente. For many eate that to their eternal dānacion.

Augustin vpō the. xx vi. treatise of John.

John. vi.

Which by

by Chriſtes wordes of his promiſ-
ſes made vnto vs, they could not
do, if the breade were chaũged in-
to Chriſtes naturall bodye. Alſo
if the bread & wyne be not chaun-
ged into Chriſtes naturall body
and bloud, bi the word (as in ded
they be not but the ſubſtaunces
remayne in their nature) yet, yf
we hearing ỹ promes of GOD
declared vnto vs, that his bodye
was betrayed for vs, & hys bloud
ſhed for the remiſſion of our ſyn-
nes, beleue the ſame, and receiue
ỹ ſacrament: we then eate Chriſtes
naturall body and bloude in ſpi-
rit and fayth to our euerlaſtinge
lyfe, although, we beleue not any
maner of tranſubſtancion of the
bread into Chriſtes natural bodi
and the wine into Chriſtes natu-
ral bloude. But by ſuch tranſub-
ſtancion the receyuer of the ſacra
ment ſhould alſo receiue Chriſtes

body and bloud. If the bread and wyne were chaũged into Chriſtes natural bodi & bloud, And thẽ as I haue ſayd, the moſt wicked Infidels myght, (eating the Sacrament) eat alſo Chriſtes fleſhe and drink his bloud which is not onlt againſt the ſaiynge of the bleſſed martyr ſ. Cipzian, Hillarius, and ſaint Auguſtine: but alſo againſt the ſaieynge of Chriſte, whyche ſayth, he that eatethe my fleſhe, and drinketh my bloude, he dwelleth in me, and I in hym, whyche no vnkaythfull can dooe. For as Chriſt ſayth the ſeruaunt dwelleth not in the houſe for euer.

¶ Therfore the faithful beleuer in Chriſt is ſure to eate Chriſtes fleſhe and dryncke hys bloude, to hys eternall health, although he neuer beleue any ſuch groſſe trãſubſtanciacion: And the vnkayth ful, can neuer eate hys fleſh (as

ſaint

Saynt Augustine saieth) he why che eateth my fleshe, and drinke- eth my bloude, he dwelleth in me and I in hym. Thys is therefore to eate that breade, and dryncke ẏ dryncke, to dwell in Christ, and to haue Christ dwelling in him. And therfore he which dwelleth not in Christe: & in whom Christ dwel leth not, doubtles eateth not Chri stes fleshe nor drinketh his bloud although to his iudgmēt, he eate the sacramēt of so great a thing. Also ẏ same doctour saint August tine again saith, truly this bread, requireth the hongre of ẏ inward man. For blessed be they whych hungr and thyrste for rightuous- nes, verily to belene in hym, that is to eate the liuing bread: he whi che beleueth in hym, eateth inuisi bli and is filled because he is inui sibly borne againe.

Augustin xcvi treatese vpon John

Augustine. xvi. treatise pon John

¶ Wherfore doubtles, the spiri-

tuall eatynge of Chriſtes bodye, (which is to beleue in him) is only ỹ godli eating of Chriſtes, fleſh and drinkyng hys bloud, and not thys outwarde bodilye eatynge wyth theyr teeth, fayne they neuer ſo craftelie. This falſe tranſubſtantiacion which repugneth agaynſt all the auncient writers, and alſo agaynſt the holie ſcriptures whyche be declared by the mouthe of Paule, ſayyng, I wyll not brethren ỹ ye bee ignorannt, that all our fathers were vnder a cloude, and all paſſed the ſea, and all were baptiſed in Moſes, and in the cloude, and in the ſea, and all dyd eate one ſpirituall meate, and all dranke one ſpirituall drynke, they dranke of the ſpirituall rocke, whiche folowede them, the rocke truelie was Chriſt And if our fathers before Chriſtes incarnacion, and we that be

1. Cor. x.

leue

leue nowe: do eate one spiritual meate & drink one spiritual drink (but oure Fathers dyd not eate Chrystes naturall, and reall bodie, nor drynck hys reall blonde, whych, two thousande yeares after was not incarnated, nor had any naturall bodie) therefore we do not nowe eate hys reall bodie in hys bodelie presence, in the sacrament, as these by ther trãsubstantiacion pretende. For we eate the same that ourfathers did eate which eating was by faith. Ergo euen so muste we eate by faythe Christes fleasche and drynke hys blonde in the sacrament, and not wyth our teeth reallie, if we wyl bee saued by the eatynge of Chrystes flesche & drynkyng his bloud as they were.

¶ All the auncient writers writ and teach that we eate Christes bodie and drinke his bloud in the

sacra-

sacrament, in a mysterie, that is in a similitude, whych cannot be estemed reallye, for they be contraies For to eate a reall thing is with the mouth to eate naturallie the substaunce, but al misteries be receyued & eaten wyth the mynde and not bi anye bodelie meanes And therfore the sacrament is called of most auncient writers, Panis misticus, A mysticall breade which was ordeyned to feade and comforte the soules, and not for ẏ bodie.

Upon the .vi. John the xlvi. omelie

¶ Chrisostome sayth that Christ gauc vs no sensible thynges but rather insensible thynges, & those thynges which were insensible or spirituall thynges,

¶ Seynt Ambros vpon the .xi. chapiter of the fyrst to the Corinthians, speakyng to them whych shoulde receyue the sacramente, saith that thei should, iudge with them

them selues that it is the Lorde whose bloude they drynk in a mi-sterie, whych bloud is a witnes of the benefites of god. Also in his boke of the sacramentes, he say-eth because we bee deliuered by ỹ death of the lord we remembring the same, in eatyng & drynkynge do syngnyfie the deathe of ỹ lorde

¶ Also Eusebius saythe because he would take away his bodi out of our syghte, and cary it aboue the starres, it was necessary that in this time, he should consecrate for vs the sacrament of hys bodie and bloude, that it might be wor-shipped in a mistert, which was offered for our price.

The xi. Hom by of the .v. Mathew.

¶ Also Chrisostome saythe yf it be so perelous to occupie the halo wed vessels vnto a priuate vse in whome christes verie true bodi is not, but the mystery of his bodie is conteyned: howe muche more

ought we not to geue the vessels of our bodies to the Deuyll that he maye do in thē what he wyll.

Psalm. lxxxviii.

¶ Also Seynt augustine saithe you shall not eate this bodie whiche you see, nor drynke ẏ bloud ẏ they shal shede whiche wil crucifime, I haue comended vnto you a sacramente spirituallye vnderstanded which shall quicken you and althoughe it be necessarie to be celebrated, and done visiblye yet it muste be spirituallie vnderstanded, wherfore doubtles there is no suche fonde transubstanciacion, as our clergie (whyche cannot vnderstād & perceiue ẏ godly & spiritual eateing of christs flesh) haue grosli imagined. But ẏ godly & profitable eating is by faithe as I haue declared, wherin there is not required any transubstanciacion: But in thys transubstanciacion, Sathan hathe broughte

his

hys wycked wyll and purpose to
passe whyche is that ther was ne
uer so godli a thing bi god ordei-
ned for mā whiche ȳ deuyl hath
not other obscured, or made darck
the same by chaunging the vyght
vse thereof, into an abuse, or ta-
kyng awey, the vertue comoditi
and profet of ȳ thing, leauing the
name institucion, or els peruer
tyng the thynge whyche was or-
deyned of God, to be most godly
and profytable to manne, that
through the abuse therof, it is be
come most wicked and damnable
to man. As for a lamentable ex-
ample in this beggery and Anti
christian transubstantiation, it is
to manifest, wherein some of our
Clergie, haue most wickedli &
blindly taught the people of this
realme, that they shoulde beleue
that in that they receiued the sa-
crament, that they wythout any

doubte dyd eate Chriſtes fleſhe & dryncke hys bloude, becauſe (by vertue of the worde ſpoken bi the prieſt) the bread is chaunged into Chriſtes naturall fleſh and bloud wherefore receiuinge and eatyng the breade they ſhoulde eate Chriſtes fleſhe and bloud whiche they dyd nothynge leſſe. And ſo were ledde wᵗ a faiſe and fayned fayth to truſte to haue by eatynge the ſacramente eternall lyfe, euen for ỹ worcks ſake, or becauſe they eat it wᵗ theyr teeth whiche onely dyd not profit them but alſo was their vtter dãnation becauſe they receyued it wythout fayth.

NOw Chriſten reader, I truſt thou perceiueſt, that in euery ſacrament. Ther be two thinges to be conſidered, the one is the viſyble ſubſtance, whych is offered, to the ſenſes, & by and wyth the ſenſes, we maye re-

receyue and vse the cõmoditie of it. The other is, the Inuisible grace, and liberall gifte of God, whych by the visible substance & the promyse of god, vnto ỹ same Joyntely pronounced, is represẽted and geuen to al them ỹ faithfully, and constantely, beleue the same promesse. This spirituall gifte of god, is Christes body broken and his bloude shede, for the remyssion of our synnes, whyche spirituall gifte, bycause it is geuen to vs by godes liberal promes & It can not be otherwise receyued, but of a spirituall herte, and that thorow, and by, faythe onely, in ỹ same promesse Suche faythefull beleuers doubtles do eate Christes flesshe and drynke his bloude in spirite and truthe: That is to saye receyue all the cõmoditie and profet of all Christes passion, death, resurrection, and

assẽtion

ascention, whych is, remission of
synnes, and eternall lyfe. In the
receyuyng of this sacrament we
professe not onely to be faythfull
warriars agaynst the deuel, the
worlde, and the flesshe, but also to
be lyuely membres, of Christes
mysticall body, whereof Christe is
heade: wherfore aboue all thinge
we must be circumspecte & wel-
ware, ỹ we defile not oure selues
wyth any fylthy lustes & synnes
wherby we shoulde be become a
fylthy, croked, and rotten, mem-
ber wherof our head Jesu Christ
shoulde not reioyce, but rather be
a shamed, and so worthi to be cut
of from the body. And then euen
as ỹ braũch of ỹ tree whẽ it is cut
of from the tre, receyueth noȝ ta-
keth any moȝe sappe iuyce noȝ na-
turall moysture of the tree, and
therfore widdereth, dryeth and
becometh deade, apte only for the
fyer. In like maner if we thoȝ w

oure obstynate perseueraunce in
synne, be deuided from god, as ỹ
prophets Esai & Hieremy saith & Hieremy. v.
be no mysticall mẽbre of Christes
church his mysticall body: then
can we receiue, no more fauoure
grace nor lyfe, from Christe, but
shal widder, die, and be apte only
for the Hell fier vntyll it pleaseth
god of mere mercy and grace, E-
uen as it were by his grace and
infinyte power, & no lesse by hys
myracles, contrary to our nature
to graffe vs newly into Christes
mysticall body, & endeue vs with
his, new and heauenly spirite. Of
the other parte if we be faythfull
warriars of Christ, and striue cõ-
stantly against the deuel, ỹ world
and the flesshe, and beleue fayth-
fully that by and thorow Christe
we shall ouercome the same, we
shall doubteles be accepted and
reputed and taken before god as
his

his naturall mēbres, euen flesshe of his flesshe & bones of his bones Such as he cā not but loue, cherisshe, and fauoure, for who dyde euer hate his owne flesshe, but did
Ephes.v. norisshe & cherisshe it: saith Paule. Seing than that we be his naturall membres euen flesshe of hys flesshe and bones of his bones: as Sinne hell and death could not preuaile, agaynst Christ: So cā they not preuaile agaynst vs, nor wythholde vs from Christe, for we be one wyth Christ, & we must nedes be where he is, accordynge
Iohn.xvii to the prayer of Christ in the xvii of Iohn saying. Holy father kepe thē in thy name whome thou hast geuen me, that they maye be one, as we be, father whom thou hast geuen to me I will, where I am that they be with me, that is to be in heauen, & to heue eternall lyfe as Christ there sayth, father the

houre

houre cometh, clarify thy sonne, that thy sonne may clarifi the, as thou hast geuen to hym, power ouer all flesche that all, that thou hast geue to him: he may gyue to them, eternall lyfe. If we be one wyth our head Christ, and in heauen wyth hym to whome also he hath geuen eternall lyfe: Howe can synne hell or deathe preuayle agaynst vs, his liuely membres? Doubtles it is Impossible, wherfore let oure earnest study, prayer & laboure, be aboue all thynges, to kepe vs in his mysticall body, that we may be, liuely members of the same, according as we professe vs to be, by this holy cómunyon in this blessed sacrament of his bodye and bloude. Yea more diligently and circumspectly beware what thou doest loke that thou dissemble not, nor lye to the holy goste, ther can be no greater

sham?

shame noz offence foz the, than to
pzofesse before thy frendes & the
hole cõgregatiõ, wyth thy mouth
countenãce and behauiour to be
a faithfull Christian, And bitet
ly to deny the same in thy herte,
wozdes, & deades, And although
thou canste, thus colourably dis-
semble, and falsely disceyue, the
Christen congregation, yet canst
ỹ neuer deceyue Christe, whyche
knoeth ỹ inward & secret though-
tes & fayned imagynaciõs of thy
hert. Therfoze I coũsel ỹ Christe
reader, that thou Justely truely,
and diligently, examen thy lyfe,
and consider well wyth thy selfe,
whether thou be, a constant war-
ry ar agaynst synne. Proue whe-
ther thou purpose ernestli, and cõ
stantlie, so to continew vnto the
death, & also whether thou haue
vnfe peace and herty vnfayned
loue, towardes al ỹ congregaciõ
which

whych is most manyfestly expres-
sed & signyfied by this sacramēt
of Christes body and bloud. And
thē last, try thy selfe whether thou
beleue fayethfully to haue remi-
ssion of thy synnes and eternall
lyfe thorow Christes passion and
death onely, and not by any other
merits of saynctes, prayers, or ho-
ly workes of thy owne, or of any
other creature lyueyng or deade.
If thou be fullye perswaded and
determyned in all these thinges
before wrytten, then mayest thou
boldely come to this holy table, &
to confirm thy fayth, receiue this
holy sacrament of Christes body
& bloud, for a erneste pledge
of eternall lyfe. Whych
graunte the that derely
bought the to reigne
wyth hym in eter-
nall glory
AMEN.

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